A SERMON

Preached at the

FUNERAL

OF

Mr JAMES LORDEL,

WHO WAS

Buried at St MAGNUS Church,

March 27. 1694.

By LILLY BUTLER, Minister of St Mary Aldermanbury.

LONDON,

Printed for *Brabazon Aylmer*, at the *Three Pigeons* over-against the *Royal Exchange* in *Cornhill*, 1694.

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against the Royal Exchange in Cornhill, 1694.

To my Honoured Friends,

Mr { John, Benjamin, Samuel, Abraham, Peter } Lordel, and Mrs Mary

Mr John & Mrs Sarah } Trymmer,

Brothers and Sisters of the deceased Mr. James Lordel.

Honoured Friends,

MY Obligations to your Good Family are so very great, that I could not deny your request for a Copy of this Sermon, preached at the Funeral of your Dear Brother, and my very Good Friend. It must be the relation it hath to him that hath moved you to design the Printing of it. And though I am very sensible how unfit it is to be thus exposed, yet it is some satisfaction to me, that by consenting to it, I shall shew how

hard it is for me, to refuſe you any thing that may be a teſtimony of my reſpect and gratitude. I do often think, with a great deal of pleaſure, on that exemplary Virtue, and moſt tender Love to one another, which are ſo remarkable in every one of you: And that you may be ſtedfaſt and unmoveable, always abounding in theſe things, and long enjoy the comfortable fruits of them, is the hearty Prayer of

Honoured Friends,

Your moſt obliged

Friend and Servant,

Lilly Butler.

Rev. XIV. 13.

Bleſſed are the dead which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them.

BLeſſedneſs is that which all men naturally deſire; but the greateſt part of them either cannot or rather will not underſtand, when, and how, and where alone it can be found. Moſt men ſeek no farther for it than their Senſes will direct and guide them; and think for certain it reſides amongſt *the things that are ſeen, and are but temporal.* One eagerly purſueth the *deceitfull* and *uncertain riches* of this World; wearieth his body, breaketh his reſt, defileth his conſcience, and, whilſt he little thinks of it, ſelleth his ſoul too; that he may fill his baggs and barns, and increaſe his treaſures and revenues: and all this while flatters himſelf, that if he can but accompliſh his deſigns, he ſhall then be a happy man, and may *ſay to his ſoul*, as the rich man in the Goſpel did to his, *Soul take thine eaſe,*

eat, drink and be merry; for thou haſt goods laid up for many years. But, alas! in a very little while, and for the moſt part before he can attain to that rich-man's wealth and increaſe, he receives his dreadfull rebuke and ſummons; *Thou fool, ſaith God to him,* this day or *this night thy ſoul ſhall ſhall be required of thee*; and then, poor wretch, all his hopes and expectations periſh; and the intolerable miſery he is condemned to ſadly diſcovers his miſtake of happineſs. Another confidently perſwades himſelf, that there is no happineſs like greatneſs and honour; that, if he could but attain to ſuch a height of dignity and preferment, then without all peradventure he ſhould be a happy man. But oftentimes whilſt he is ſtudying and contriving to advance himſelf, before he can reach his affected honours, Death comes and ſpoils all his plots: Or if he do perfect his deſigns, he injoys his honour but a very little while, and then is thrown down from the height of all his glory, his body into the grave, and his ſoul as low as hell. A third derides and laughs at the folly of others, and very confidently preſumes that he hath found the trueſt happineſs, even carnal delights and pleaſures, the *faring ſumptuouſly every day*, and ſpending his days and nights *in rioting and drunkenneſs, in chambring*

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and wantonneſs, in contriving and acting new ſcenes of luſt and intemperance. But, alas! this man's fondly conceited happineſs, promotes and haſtens his real miſery, diſtempers his body, conſumes his ſtrength, and ſhortens his life, which is no ſooner ended, but inſtead of thoſe ſoft delights, thoſe pleaſures of ſin he enjoyed for a ſeaſon, he is forced to lie down in unquenchable flames, to *weep and wail* for ever *in that place of torment prepared for the Devil and his Angels.* Indeed we are all too apt to take up our reſt here, and to look for too much happineſs in this world, where we are *born to trouble as the ſparks fly upwards.* Job 5. 7. But if we hearken to the Divine Authour of my *Text*, he will there diſcover our miſtake in this matter: he will tell us, as he was taught it immediately by a voice from heaven, the ſeaſon, and nature, and ſubjects of true felicity. *I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them.*

In theſe words we have, Firſt, A deſcription of thoſe that are *bleſſed* and happy men; *Bleſſed are the dead which die in the Lord.* Secondly, The certainty of their bleſſedneſs from the teſti-

teſtimony of the *Spirit*. *Yea, ſaith the Spirit.* Thirdly, The nature of their *bleſſedneſs*; It is a *Reſt*; *That they may reſt from their labours*: and a *Reward*, *Their works do follow them.* I purpoſe to ſpeak ſomething to the ſeveral parts of my *Text*, and conclude with ſome ſeaſonable Application of it.

Firſt, Here is the Deſcription of thoſe that are *bleſſed* and happy men; *The dead which die in the Lord.*

Firſt, *The Dead*, and not the *Living*. It is a true account which *Job* giveth us of the Life of man, *c.* 14. *v.* 1. *Man that is born of a woman, is of few days, and full of trouble.* *Solomon* ſuppoſeth a far happier ſtate of life than was ever yet found in this World, and pronounceth of this likewiſe, that it is but vanity. *Eccl.* 11. 28. *If a man live many years, and rejoyce in them all; yet let him remember the days of darkneſs, for they ſhall be many. All that cometh is vanity.* And certainly we may rely upon the judgment of *Solomon* in this matter; who, if there had been any happineſs in this world, would undoubtedly have met with it. He had experienced moſt, and he had ſearched into all the admired enjoyments of this world; and the concluſion he made after all his diligent and exact inquiries, he telleth

us himſelf, *Eccl.* 1. 14. *I have ſeen all the works that are done under the Sun, and behold, all is vanity and vexation of ſpirit.* There are but two ſorts of men, the Wicked and the Righteous, and neither of theſe can be happy here. *The Wicked are like a troubled Sea that cannot reſt.* They Iſa. 57. 2
have always ſomething to ruffle and diſturb their minds; ſome unruly luſts, diſordering paſſions, unſatisfied deſires, diſappointed expectations, or the ſevere rebukes of a condemning conſcience: Beſides thoſe pains and diſeaſes, thoſe croſſes and miſchiefs, and other outward evils, which are the natural or moral effects of Sin, the common fruit or puniſhment of it. So that were it poſſible to make their hearts as viſible as their vices, we ſhould ſoon ſee what little reaſon there is to *call the proud happy*, or to disbelieve the teſtimony of the Prophet, *That there is no peace to the wicked.* As for Good and Righteous men, it cannot be imagined that they ſhould be acquainted with *reſt* and *happineſs* where they are *ſtrangers and pilgrims*, at ſo great a diſtance from their Father's houſe, and the *inheritance* prepared and *reſerved for them. They are not of the world, and therefore the world hateth them*, and is ready to *ſay*, and do *all manner of evil againſt them.* They are not perfectly free from Sin, which is it ſelf a

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heavy burthen to them, and moveth their *Heavenly Father* to correct them. They carry a body of fleſh about them, which *luſteth* and *warreth againſt the Spirit.* They have an *Adverſary the Devil* that continually aſſaults them. And amidſt all theſe diſturbances, who can be happy? Moſt certain then is it, that *here is not our reſt*; that amongſt the Living, Bleſſedneſs cannot be found; but as we are taught in the Text, it is the Portion of the Dead, *Bleſſed are the Dead.* And were this true of all that are ſo, it were a comfortable doctrine indeed, and Death would deſerve ſome mild and gentle name, inſtead of that frightfull character, *The King of Terrors.* But it is not every one that dies, but only thoſe *that die in the Lord,* that are made Partakers of this happineſs. Which brings me to the other part of their character, Who are *Bleſſed* and Happy men.

Secondly, They are thoſe *Which die in the Lord. Bleſſed are the dead which die in the Lord.* In ſpeaking to this I ſhall ſhew, Firſt, Who they are that *die in the Lord*; and, Secondly, That theſe only are *Bleſſed.*

Firſt, Who they are *which die in the Lord.* Some, inſtead of *in the Lord,* read *for the Lord,* taking the Bleſſedneſs of the *Text* to be pronounced

ced of thoſe that, in the times of perſecution, loſt their Lives for the ſake of their Lord and Maſter *Jeſus Chriſt*. But I rather think the words are to be taken in a larger ſenſe, as ſignifying thoſe which St. *Paul* calleth, *The dead in Chriſt*, 1 *Theſſ.* 4. 16. all thoſe that die in the *Fear of God* and in the *Faith of our Lord Jeſus Chriſt*. Thoſe that are *faithfull unto death, and keep the works of God unto the end*, or as they are deſcribed in the Verſe before the Text, *They that keep the commandments of God, and the faith of Jeſus*. They that do this; and, notwithſtanding all the oppoſition they meet with, perſevere in doing thus unto the end; Theſe, and which is the next thing I am to ſhew,

Secondly, Theſe only being *Dead are Bleſſed*. *The wicked is driven away in his wickedneſs*, ſaith *Solomon*, *but the righteous hath hope in his death*. Prov. 14. 32. *When a wicked man dieth, his expectation ſhall periſh, and the hope of unjuſt men periſheth*. Whilſt they live they may, and often do, flatter themſelves with hopes of Happineſs hereafter; but Death makes a lamentable diſcovery of the vanity and deceit of all ſuch preſumptuous expectations. The Son of God himſelf hath told us, that, *If we will enter into life, we muſt keep the commandments*, Matt. 19. 17. that

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the *Bleſſed are thoſe that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city*, Rev. 22. 14. The promiſes of *eternal life, glory, honour and immortality* belong only *to them who by patient continuance in well doing* are made *meet to be partakers* of them. *But to thoſe that obey not the truth, but obey unrighteouſneſs*, God will *render*, ſaith S. *Paul*, *indignation and wrath, tribulation and anguiſh upon every ſoul of man that doth evil*, Rom. 2. 7, 8, 9.

Indeed, if we do but ſeriouſly conſider the refined and ſpiritual nature of true Happineſs, we ſhould certainly think it a moſt abſurd thing to imagin, that thoſe who die in their wickedneſs ſhould be made Partakers of it. Can you think that God will doe himſelf that which he hath forbidden us? that he will *caſt pearls before ſwine*, or that he will throw *his childrens meat unto dogs*? that he will proſtitute the divine and ſpiritual Bleſſings of the world to come, to thoſe that have drowned their ſouls in the bruitiſh pleaſures of fleſh and ſenſe? But if we could ſuppoſe that *God, who is of purer eyes than to behold evil, that cannot look upon iniquity*, ſhould be willing to receive the obſtinate *workers* of it to dwell for ever in his preſence; yet even there they would not be happy. For there are many Sins which in

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their own nature include trouble, as envy, wrath, malice, covetouſneſs, exceſs, with many others. But they are all contrary to the pure and holy nature of God, to his Image, which is the Glory and Happineſs of the Saints in Heaven, and whereſoever they are, they are always attended with a darkneſs of the Underſtanding, a perverſeneſs of the Will, a diſorder and depravation of the Soul. And is it poſſible a man ſhould be happy, and at the ſame time incumbred with theſe, the worſt of evils, ſuch as corrupt and diſtemper the Soul, the better part of Man, and are moſt oppoſite to the greateſt good, to God the only enjoyment that can make us happy? If then *as the Tree falls, ſo it lies*: If we muſt go into the other World in the ſame ſtate we leave this, and thoſe that die *unjuſt and filthy*, muſt be *unjuſt and filthy ſtill*; it is impoſſible that they ſhould be happy, who, inſtead of being *faithfull* and *obedient*, continue wicked *unto death*, unleſs we can reconcile torment and bliſs, ſin and holineſs, the image of the Devil and the image of God. But on the other ſide, *Lift up your heads*, O ye Righteous, and be not diſmay'd at the thoughts of Death: For as that approacheth, ſo *your redemption draw-*

eth nigh. *In* your *Father's houſe there are many manſions*, and the Bleſſed Jeſus is gone *before to prepare a place for you*, and *yet a little while*, and he will *come again, and receive you unto himſelf, that where he is, there ye may be alſo.* In the mean time *he hath not left you comfortleſs*, for he hath given the Holy Spirit *to revive the humble and contrite ſoul*, to give invincible teſtimony to the truth of all his promiſes, particularly to that of *Bleſſedneſs* to them that *die in the Lord:* Which brings me to the next thing obſerved in the *Text*, which is,

Secondly, The certainty of their *Bleſſedneſs who die in the Lord* from the teſtimony of the *Spirit*; *Yea, ſaith the Spirit.* Wicked men may think it *in vain to ſerve God*, and *count the life* of the righteous *madneſs*; but it were happy for them, if they might *die the death of the righteous, and have their latter end like theirs.* For when a Good man dies, then all his *labour and ſorrow* is at an end; and he enters upon a ſtate of happineſs that hath no period. And his hopes of theſe things are not like the flattering fancies of ungodly men, which have no foundation but their own folly: But they are founded upon a rock, upon the ſteady and immutable Word of God, which,

which, though *heaven and earth ſhall paſs away*, can never be moved, *ſhall never fail. Bleſſed are the Dead that die in the Lord: Yea, ſaith the Spirit, the Spirit* of God Almighty, who therefore can; *the Spirit of truth*, who therefore cannot but do what he hath promiſed. And their Bleſſedneſs is as great as it is certain, for *they ſhall reſt from all their labours, and their works ſhall follow them* in a glorious reward. Which is the next thing obſerved in the *Text*; *viz.*

Thirdly, The nature of their happineſs who *die in the Lord*; it is a *Reſt*, *That they may Reſt from their labours*; and a *Reward*, *Their works do follow them.*

Firſt, It is a *Reſt*, a *Reſt from* all *their labours*; that is, from every thing that brings with it either pain, or trouble, or ſorrow.

Firſt, *They Reſt from* all the neceſſary *labours* of this life. The good things of this world are gotten and preſerved with care and induſtry, and men *eat bread in the ſweat of their brows.* God hath therefore allotted us ſix days in ſeven for our labours of this kind. But thoſe that *die in the Lord* do immediately enter upon a perpetual Sabbath. The labours of *Seed-time and Harveſt*, of Trade and Study ceaſe for ever: and

they have a conſtant ſupply of all good, without any uneaſy thought, or care, or pains taken for it.

Secondly, *They Reſt from* all *their labours* under the rage and malice, the injuſtice and perſecution of their enemies. *They that will live godly in Chriſt Jeſus* muſt look to *ſuffer*, under the hands or tongues of an ungodly World. And indeed oftentimes, ſuch are the *hard ſpeeches* and the cruel uſage they meet with from it, that if they had *hope only in this life*, they would *of all men be the moſt miſerable*: But when once Death hath removed them hence, they are preſently advanced above the reach of all their enemies, covered with the wings of the Almighty, and received into the everlaſting protection of *the Lord God of hoſts*.

Thirdly, *They reſt from* all *their labours* under the correcting hand of their *Father which is in heaven*. Whilſt they are *in the body*, they are too prone to fall into ſin, and *to fulfill the deſires of the fleſh*. And therefore God, in love and mercy, doth take the rod into his hand, chaſten and correct them here, that they might *not be condemned with the world* or *delivered into the bitter pains of eternal death*. But no ſooner hath Death pulled

pulled down *theſe earthly tabernacles*, but thenceforth, they neither feel nor need any more correction: Then they are perfectly reſcued from all pains and diſeaſes, from all croſſes and afflictions whatſoever. There is no *need of patience* which was ſo neceſſary in our ſtate of trial here. For there is nothing troubleſome or uneaſy in *that Reſt which remains for the people of God.*

Fourthly, *They Reſt from* all *their labours* and trouble, under the difficulty of their duty, and the aſſaults of their ſpiritual enemies. Whilſt they are here, they are always in a Military ſtate, continually combating with the Devil, the World and the Fleſh. The Devil ſeeks, with unwearied diligence, to turn them out of the ways of God, or to render their progreſs therein painfull and unpleaſant. The Fleſh is ready upon all occaſions to mutiny and rebell; inſomuch that they are forced to keep a diligent watch over it, or it would ſoon betray them to the rage and malice of their enemy without. They meet with many and violent temptations from a *corrupt and naughty world*, and much oppoſition in *running the race that is ſet before them*, and are conſtrained to uſe a great deal of care and ſtudy, labour and induſtry, *to bring into captivity*

captivity their *thoughts*, words, and actions *unto the obedience of Chriſt.* This is the condition of all the faithfull diſciples of Chriſt, ſo long as they abide here. But no ſooner are their *Spirits returned to God that gave them*, but all their *ſtriving* and *fighting* is at an end. Their *warfare is accompliſhed*, and they *are more then conquerors.* Henceforth there will be no Devil to tempt them, no *law in their members warring againſt the law of their minds.* Mortification, contrition, ſelf-denial, taking up the croſs, and all the uneaſy part of their duty here, will have no place. They will then be obliged to nothing but what is highly acceptable to the whole man, nothing but what is neceſſary to compleat their happineſs. Thus, *Bleſſed are the dead which die in the Lord*: Thus, and abundantly more too, They not only *Reſt from their labours*, but *their works do follow them*; which is the Second part of the deſcription of their happineſs.

Secondly, *Their works do follow them*; that is, they ſhall not be forgotten when they are dead, but eternally crowned with a glorious reward. When all their earthly enjoyments forſake them, then their *works* of righteouſneſs will remain with them, and plead their title through the merits

rits of Chriſt, to that *kingdom prepared for them from the foundation of the world. Be ye ſtedfaſt,* 1 Cor. 15. 58
and unmoveable, ſaith St. *Paul* to the *Corinthians, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.* In vain? No, it ſhall be abundantly recompenced with a great and ineſtimable reward. A reward that becomes the Sovereign Lord of heaven and earth to beſtow, and was purchaſed for us with the precious blood of his only-begotten Son: A reward that will make us like the Beſt of beings, and put us in poſſeſſion of the Supreme good: A reward that contains in it, Treaſures that are ineſtimable and incorruptible, a Crown that never fades, an *eternal weight of Glory*; *Joys* that are *unſpeakable*, and *Pleaſures at God's right hand for ever-more*: A reward of infinitely greater value, than all that wealth and treaſures, crowns and kingdoms, victories and triumphs, and a thouſand more ſuch words can ſignify. In ſhort, It is a reward above all our expreſſions, above all our hopes, and above all our imaginations. *O the height and depth* of the love of God! *How unſearchable* are his mercies, and the extent of his goodneſs *paſt finding out*? Shall ſuch contemptible worms be thus advanced by him? Shall

Shall ſuch provoking ſinfull creatures, be made partakers of the joy and glory, the nature and happineſs of their great Creator? *Lord! what is man that thou art thus mindfull of him?* that thou ſhould'ſt thus reward our weak and imperfect ſervices? The beſt of us, when we have done our beſt, are but *unprofitable ſervants. Not unto us* therefore, *not unto us*, but unto God, our good and gracious God, be all the praiſe and glory of that reward, the *Bleſſedneſs* of them that *die in the Lord.*

I proceed now to make ſome ſeaſonable application of the ſeveral parts of my *Text*, which I have ſpoken to. Since there is no happineſs amongſt the Living, but only, *The Dead are Bleſſed.*

Firſt, Let us reflect a little upon our ſelves, and conſider whether we live as becomes thoſe, that do in earneſt believe theſe things. Is there ſomething here below that hath the ſtrongeſt of your affections, and the moſt vigorous of all your endeavours? Is your care greater, and your concern more lively for the things of this life, than for the *Bleſſedneſs* of thoſe that are *Dead in Chriſt?* Are Riches, or Honour, or Pleaſure

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the moſt frequent and delightfull matter of your deſires and thoughts? If theſe things are ſo, you have certainly made a weak, a miſerable choice. You have taken up your reſt here, and eſpouſed that for your beſt beloved, and moſt deſired happineſs, which hath nothing to do, which hath no being in the ſtate of true Felicity. If there be any here that find themſelves guilty of this extreme and dangerous folly, let me exhort you,

Secondly, To make a better and a wiſer choice. Seeing there is no happineſs but amongſt the *Dead*, ſee that ye live like men that are thus perſwaded. Tear the world out of your hearts, and moderate your *labour for the meat that periſheth.* Let your hearts be more in heaven, and your deſires and endeavours moſt earneſt for the *Bleſſedneſs* of ſuch as *die in the Lord.* If *this* be *not our Reſt, let us labour for that Reſt which remains.* Let us live as becomes thoſe that profeſs themſelves, but *ſtrangers and pilgrims upon earth*, to be *ſeeking* after, and travelling towards *another, a better, an heavenly Country.* Alas! What is there in this world, that is *worthy to be compared, with that glory which ſhall be revealed* and enjoyed in the other? Do but look before you, and

there ye may ſee what, a few years hence, will be the condition of us all. And when that day is come, how little will all the pleaſures, riches, and preferments of the world profit us? In what *then* doth the Greateſt Monarch excell the Pooreſt Beggar, but in a little Funeral Pomp, he is nothing ſenſible of, a greater croud of Witneſſes, and a more laſting Monument of his return to Duſt? Why then ſhould we doat upon, and place our happineſs in, ſuch mean and periſhing enjoyments? Let us live above the world whilſt we are in it, and contemn the petty and ignoble deſigns of the Children of it, who expect a *portion in this life only*. Let us lay *our* deſigns for Heaven and Eternity, for that perfect *Reſt*, and that ineſtimable *Reward* which is above, that ſo when the time of our diſſolution is come, it may be ſaid of us; They are *Dead*, and They are *Bleſſed*.

Thirdly, Seeing thoſe only that *die in the Lord are bleſſed*, let none of us flatter our ſelves with hopes of happineſs, 'till we are prepared to die thus. There are few Perſons we meet and diſcourſe with, but will profeſs ſome hopes of being happy hereafter; and I would to God we had all ground for the moſt comfortable and

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confident expectations of this kind. But if there be any amongſt you, that live after the fleſh, and fulfill the luſts of it, that allow your ſelves in the practice of any known deliberate ſin; Ye are not prepared to *die the death of the righteous or to have your latter end like theirs.* I ſay no more than what St. *Paul* tells us he had often declared, Gal. 5. 19, 20, 21. *The works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, Idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, Envyings, murders, drunkenneſs, revellings, and ſuch-like: of which I tell you before, as I have alſo told you in times paſt, that they which do ſuch things ſhall not inherit the kingdom of God.*

Fourthly, The conſideration of the *Bleſſedneſs* of thoſe that *die in the Lord*, their *Reſt* and their *Reward*, ſhould moderate our grief, for the loſs of thoſe Friends, of whom we have good reaſon to believe that they thus die. Such was this our Deceaſed Brother. He was one that diſcovered an early diſpoſition to piety and religion, and *remembred his Creator in the days of his youth.* He very much delighted in reading of the Beſt Books, in a modeſt diſcourſing and recommending of them, whereby he greatly improved himſelf and

incouraged others. He abhorred the common Vices of the Prophane Sparks of this age, and could not be perſwaded, that the chief accompliſhments of *Men* were to be learnt from *Beaſts* or *Devils*. He was not in another extreme, moroſe or ſow'r, but exceeding affable and courteous, winning and obliging, chearfull and pleaſant in his converſation; as, in obedience to, and for the credit of his Religion, a good man ſhould be. I believe he hardly ever provoked any man, or under-went the cenſure of having done an evil or diſobliging thing. He was beloved and well ſpoken of by all that knew him; He was a ſincere and hearty Friend, a zealous promoter of peace and unity amongſt all his acquaintance, an ingenious Advocate for any that were cenſured or accuſed, of ſuch *a meek and quiet ſpirit as is of great price, in the ſight* both *of God* and of Man. In a word, *Whatſoever things are honeſt, whatſoever things are lovely, whatſoever things are of good report*, his life was richly furniſhed and adorned with. It pleaſed God, towards the latter end of his life, to afflict him with very grievous pains; which gave him an opportunity of manifeſting, a moſt exemplary patience and ſubmiſſion to the will of God, and his improvement

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in the virtues of an afflicted ſtate alſo. I have not ſaid theſe things to inform you, who were moſt of you acquainted with them before, from your own experience and obſervation; but rather to bring them to our remembrance, for the provoking our imitation, abating our ſorrow, and incouraging our hopes of his happy ſtate. The manner of his death was very becoming ſuch a life, ſo quiet and compoſed, ſo eaſy and comfortable, that I believe all of us, who were preſent at it, could not but wiſh, that we might ſo die as he died, and that our *latter end* might be *like his*. He is *Dead*, and we may confidently hope he is *Bleſſed* too: that, to uſe his own words, when he ſaw *the time of* his *departure was at hand*, his ſoul hath *taken wings, is fled away, and is at reſt*.

Laſtly, Let the conſideration of the Bleſſedneſs of thoſe which *die in the Lord*, incourage, and effectually perſwade us all to keep the Commandments of God, and the Faith of Jeſus; to make it the great concern and buſineſs of our lives, to behave our ſelves ſo, that at length we may be *Bleſſed* with all thoſe that *die in the Lord*. Let the *time paſt of our lives ſuffice to have done the will of the* Fleſh; and let us reſolve for the time to come,

come, to *deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world.* Can any thing better deserve your care and labour, than that everlasting *Reward* and *Rest* which God hath prepared for them that live and *die in* him? Do the Commandments of God seem grievous to you? But can you think them so, whilst you have *respect unto the recompence of the reward*? Will not Heaven make a sufficient amends for all? Will not the *Blessedness* of *the Dead* abundantly out-weigh all the difficulties of a holy Life? Are you afraid the World should deride and persecute you, if you should be true to God and your Conscience, and lead a Vertuous and a Christian life? But why should this discourage you? There is a day coming, and it is not far off, when, if you do but endure and persevere 'till then, you shall be exalted above the malice of ungodly men, who shall admire your wisdom, and envy your happiness for ever. Are you loth to forego those sinfull delights, you must needs forsake, if you would prepare your selves to *die in the Lord*? But is there any comparison, betwixt these *pleasures of sin*, which are but *for a season*, and those pure, divine and everlasting joys that are above? Let

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us then contemn the frowns, and trample upon the moſt inticing allurements, of the Devil and the World, and reſolve to be *ſteadfaſt and unmoveable*, diligent and *abounding, in the work of the Lord.* God doth now call upon you, by the motives and arguments of the *Text*, and by this inſtance of Mortality before you, that you would no longer *delay the time, but make haſt to keep his commandments. To day then, even whilſt it is called to day*, let us *hear* and obey *the voice of God*; let us not dare to *harden our hearts* this one day more, for *who knows what a day may bring forth?* If you will not *know in this* your *day the things that belong unto* your *peace*, your everlaſting peace and happineſs, for ought you know, they may henceforth be *hid from your eyes* for ever. *Oh! that we were wiſe, that we did conſider our latter end!* and *ſo number our days*, as effectually to *apply our hearts unto that holy and heavenly Wiſdom whilſt we live here, which may in the end bring us to everlaſting life*, to the *Bleſſed Reſt* and the Glorious *Reward* of thoſe that live and *die in the Lord.* Amen.

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